August 5
1926

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"But blessed are the poor who are pure in heart, whose hearts are broken, and whose spirits are contrite, for they shall see the kingdom of God coming in power and great glory unto their deliverance; for the fatness of the earth shall be theirs." DOCTRINE AND COVENANTS 56: 18.

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HEALTH LAWS AND LONGEVITY*

ELDER JOHN A. WIDTSOE

OF THE COUNCIL OF THE TWELVE

I REJOICE, my brethren and sisters, in my membership in this great Church, the Church of Christ. I shall never have the power to express fully my gratitude to the good men who left the valleys of the mountains and came into far distant Scandinavia and brought the Gospel to my mother, to me and to mine. The gift of that visit is beyond earthly expression. While Brother Peterson was speaking to us this afternoon, having returned from one of the Scandinavian countries, my heart was filled with gratitude, and with the prayer that the time may never come when we shall lack the courage to go forth among the nations of the earth to preach the Gospel of Jesus Christ. Thousands of men and women in the Scandinavian countries are ready and ripened for the greater truth; and I pray, in behalf of the people whose blood runs in my veins, that ways and means may be found continually to do missionary work in those countries until the truly honest in heart may be brought to a testimony of the Gospel.

IMPORTANCE OF THE BODY

I have rejoiced in the proceedings of this great conference. I was deeply impressed yesterday by the voice of authority with

*Address delivered at the fourth session of the Ninety-sixth Annual Conference, in the Tabernacle, Salt Lake City, Utah, April 5th, 1926.

which President Grant spoke to us about a number of important topics. I was happy to hear him mention to the Latter-day Saints the tremendous importance of caring properly for the human body. Man is an eternal spirit inhabiting a body of this earth, a perishable body, which some day we believe will be made imperishable. By means of that body, given by our Father in heaven, we are able to accomplish the great mission known as earth life. Through the body the spirit speaks, and through the body the experiences of earth are made the possession of the spirit. It is well that we give due care and consideration to the welfare of the body, which is the one great characteristic of this epoch in our eternal journey.

A STRONG BODY PERMITS SPIRITUAL STRENGTH

There have been times in the history of the world when the doctrine has been taught that spiritual strength may best be known if the body is weak; and that the weaker the body the stronger may be the spiritual experiences of life. Latter-day Saints have no such belief. We believe that in a strong, healthy body the spirit may do more effectively and efficiently the work which it is called upon to do here upon earth. It is the duty of Latter-day Saints to live well. We all agree to that. But it is important to Latter-day Saints also to live long upon the earth, just as long as the Lord may permit us to live. We take no pride in disease. We take pride only in those things which build us and make us strong both in body and in spirit.

TWO LAWS OF HEALTH

As I have learned to understand the laws that govern our body, it seems that one fundamental law in preserving human bodies is the law of moderation. All things must be done in wisdom. No unnecessary strain must be put upon the body, nor must indolence seize upon us. A second great law for the preservation of bodily health, including the needs of both mind and body, is that all the faculties of man must be given due and proportionate exercise. The mind must be used and the body must be used, neither to excess nor to the exclusion of the other; otherwise, we shall not attain to that fulness of perfection of life on earth which we believe is the right of all Latter-day Saints.

THE WORD OF WISDOM A BINDING LAW

The Lord, as was called to our attention yesterday by President Grant, has given us a series of principles, laws if you choose, specific in their nature, which may be used safely by the Latter-day Saints for the preservation of physical and mental health. I refer to the Word of Wisdom, a great and marvelous document, given to us for our good, itself a witness that in the economy of the Lord the care of the body is very important, not to be

neglected or forgotten. I know that many people believe that the Word of Wisdom is not a binding law upon us. To that view I can only answer that yesterday I heard the prophet of God—I believe and know him to be a prophet of God—say to the Latter-day Saints that it was their duty to obey the Word of Wisdom. That ought to be sufficient for all Latter-day Saints. But we find that from the very beginning the Word of Wisdom has been held to be a binding law upon the Latter-day Saints. The Patriarch Hyrum Smith, brother of the Prophet, in a sermon, which has been preserved and reprodnced a number of times, warned the people of that day, about 1843, against following any elder of the Church who declared that the Word of Wisdom was not binding upon the Latter-day Saints. Brigham Yonng, the great successor of the Prophet Joseph Smith, upon many occasions urged the Latter-day Saints to obey the Word of Wisdom; and at least on one occasion said definitely that the Spirit had directed him to tell the Latter-day Saints to obey the Word of Wisdom. If I read the revelation on the Word of Wisdom correctly, I find that it says the Word of Wisdom shows "forth the order and *will* of God in the temporal salvation" of His people. Whatever is the will of God appears to me to be equivalent to a commandment.

THE WARNINGS OF THE WORD OF WISDOM

The Word of Wisdom contains certain very important warnings. It declares that alcohol, tobacco, tea and coffee are not good for the body. The revelation says "hot drinks", but before the revelation was a year old "hot drinks" were defined to include tea and coffee. Those who read the revelation intelligently understand that it has reference to all drugs or substances that act upon the human body to produce a constant desire for them. All habit-forming substances are included. Perhaps right here is one reason why we quibble about the meaning of the Word of Wisdom. When a taste is begotten, a habit is established, or when our appetites are concerned, almost every one of us is inclined to quibble just a little so that we may satisfy that appetite. The fact that the Prophet Joseph Smith spoke of alcohol, tobacco, tea, coffee and similar substances as injurious to the body and handicaps in the journey of life, is an evidence of the divine inspiration of the latter-day prophet, for the physiological value of these substances was not known in that early day. Only after the days of the Prophet Joseph Smith did the world of science establish the fact that these substances act injuriously upon the human organism.

WHAT TO EAT

The Lord seldom says "thou shalt not" without declaring also what we shall do. Therefore, the Lord prescribed in this revela-

tion the foods that man may eat safely: meat in moderation, grain, vegetables "in the season thereof", and fruits "in the season thereof." Perhaps, were we more careful to obey the part of the Word of Wisdom that deals with the "do's" it might be easier to obey the "don't's", and thereby be able more easily to conquer our appetites for the forbidden things. The more completely the body is able to function as intended by nature, the better control man has over himself and less desire he has for stimulants and for all things injurious.

MODERN KNOWLEDGE CONFORMS TO THE WORD OF WISDOM

It is probably common knowledge to the Latter-day Saints that during the last fifteen to twenty years, the science of nutrition, the science of eating, has been developed greatly by those who make researches into this branch of knowledge. The old learning has been laid aside; and some very remarkable discoveries have enabled a new science of nutrition to be built up, which is becoming very generally understood. The new science of nutrition is built largely upon the doctrine that human beings must use meat in moderation, must use the grains as nature provided them, that vegetables must be eaten freely in the season thereof, which often means as they come from mother earth; that fruits must be eaten in larger abundance than before—all practical applications of the Word of Wisdom, given in 1833, long before the science of nutrition or of physiological chemistry had been developed.

One of the teachers in the summer school of the Utah Agricultural College during the last two years was Dr. E. V. McCollom, a leader in this field, who has done outstanding work in the domain of modern nutrition. On the last day of the summer term, Dr. McCollom devoted a part of his closing lecture to a discussion of the fact that the "Mormon" Word of Wisdom coincided very well, indeed almost perfectly, with the doctrine which he had been elaborating in detail to his students throughout the preceding six weeks. It brought gratitude to my heart, when my children and some of my friends reported that this man bore such a testimony to the authoritative teaching of the Prophet Joseph Smith.

WE SHOULD USE ALL KNOWLEDGE

What we eat is of tremendous importance. We possess not only wisdom of men, but also wisdom from heaven, all of which we should use for our welfare. We should be anxious to secure and use all learning that may yet be developed. It should be our ideal to make and keep our bodies just as perfect as possible; that our lives may be extended as long as possible; so that we may accomplish as much as may be possible during our earth careers.

AN EXAMPLE OF THE IMPORTANCE OF CORRECT FOODS

Last November, when I was in Washington, I had the opportunity to look into the new nutrition of which the Prophet spoke a long time ago. I went to Baltimore and into the laboratory maintained by one of the great foundations in this country. There, those in charge, to show the thorough going effect of food on the body, took two rats, one fed improper food, the other, food conforming to our new knowledge, both classes of foods in common use. The rats were chloroformed before our eyes, and opened, and their bones, treated with a stain, placed under the microscope. The bony tissue of the rat which had been fed correctly was normally developed; while the tissue of the rat which had been fed improperly was imperfectly developed and diseased. This is but one of the hundreds of illustrations that might be used to verify the truth of the Word of Wisdom.

CONCLUSION

I have taken the liberty of offering these reflections upon the very authoritative and emphatic teaching of our President yesterday; and to call your attention, not in detail, for this is not a scientific lecture, to the importance of our obeying in detail *all* of the Word of Wisdom. We must refrain from the things forbidden; but we must also obey the teachings with respect to that which we should do. Already it has become evident that one of the great revelations given to man for his good is the Word of Wisdom; and also that it is one of the great evidences of the divine mission of the Prophet Joseph.

May God bless us and be with us. May we fully understand the greatness and the grandeur and the mighty possibilities of the Gospel of Jesus Christ, endless in their nature and for our good, I pray in the name of the Lord Jesus Christ. Amen.

THE DIVINITY OF THE DOCTRINE AND COVENANTS*

ELDER CHARLES H. HART

OF THE FIRST COUNCIL OF SEVENTY

THE APOSTLE PAUL, in the opening words of his epistle to the Hebrews testified as follows:

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

Hath in these last days spoken unto us by his Son.

And so we testify that in this generation the same God has spoken through His Son and through the prophets unto us. Just as it was necessary to supplement the revelations of the Old

*Address delivered at the fifth session of the Ninety-sixth Annual Conference, in the Tabernacle, Salt Lake City, Utah, April 6th, 1926.

Testament by the revelations of the New Testament, to which the Apostle Paul testifies, so was it necessary to supplement the revelations of both the Old Testament and the New Testament by the revelations to us in our generation.

The history of this American volume of Scripture, this modern volume of Scripture, known to us as the Doctrine and Covenants, shows that the Prophet Joseph Smith and also his associates placed a high valuation upon the message, upon the doctrines given to us. Soon after the organisation of the Church, indeed about three months afterward, Joseph was concerned in getting the revelations together for the purpose of publication. In November, 1831, a conference was called at Hiram, Ohio, for the purpose of having these revelations sent down to Missouri and published at the printing office of the Church, then established at Independence, Missouri. On the afternoon of that day, November 1, 1831, there was given to the Prophet Joseph the revelation now embodied as the first section of the Doctrine and Covenants, known as the Preface. It is so designated in the revelation. This revelation alone is very strong corroborative proof of the divinity of the work through the Prophet Joseph.

Elder Whitney spoke of the Book of Mormon as being one of the strongest corroborative evidences of the divinity of the Master. And so as to the Doctrine and Covenants we may say that it is a very strong book of corroborative testimony in support of the divinity of this latter-day work.

PREFACES OF NOTABLE BOOKS

Dr. Eliot, the President Emeritus of Harvard, has given us a volume of prefaces of the notable books of the world. Volume 39 of this five-and-one-half-foot library, as it is sometimes called, is a volume devoted entirely to prefaces—prefaces that are deemed worthy to live after the books themselves, to which they are prefaces, in some instances have lapsed into obsolescence. The Preface of the Doctrine and Covenants, chosen for its purity of diction and its representation of what a preface should be, is among the collection. After considering the Preface to the Doctrine and Covenants in the light of the literary standards of the world as to what a preface should be, and after comparing it with the outstanding prefaces of the books of all time, I discover it to be a very remarkable document. I have read it over scores of times, and the oftener I read it the more powerful and beautiful does the language seem to me. I am persuaded that the testimony in support of so-called "Mormonism" is not dependent upon any one single bit of evidence, but upon the cumulative effect of all the corroborative evidence we have in support of this divine latter-day cause.

MANUSCRIPTS CAREFULLY SAFEGUARDED

The brethren having in charge the bringing forth of the Doc-

trine and Covenants safeguarded it very carefully. It was not sufficient for Oliver Cowdery alone to take the manuscript from Ohio to Missouri, but by revelation a companion was designated as his assistant in carrying that message. Ex-Governor Harding, of Utah, a Palmyra boy, in an affidavit furnished for an anti-"Mormon" publication in the fifties, gives us a very beautiful picture, to my mind, of the way Joseph and his associates safeguarded the precious manuscript of the Book of Mormon. He testifies that he saw Joseph, Oliver and Martin walking through the woods each day, in the morning, with a "take", as the printer calls it, of manuscript to be delivered to Mr. Grandin, the printer of Palmyra, sufficient copy for the day; and the same three men again in the evening walking through the woods to receive back the precious manuscript, which the printers during the day had placed in type.

THE CHALLENGE OF SECTION SIXTY-SEVEN

Some of the brethren felt that it was not such a very difficult thing to produce one of these revelations. They saw these revelations and realised that they were coming through the Prophet Joseph more or less in his language, and yet with wisdom above that of man, and a notion prevailed with some that it was not a very difficult thing to produce such revelations. Then the test was given of the Lord, just as surely a test, although not so spectacular, as Elijah's contest with the priests of Baal. This is the language of the Lord in making that test:

And now I, the Lord, give unto you a testimony of the truth of these commandments which are lying before you.

Your eyes have been upon my servant, Joseph Smith, Jun., and his language you have known, and his imperfections you have known; and you have sought in your hearts knowledge that you might express beyond his language; this yon also know.

Now, seek ye out of the Book of Commandments, even the least that is among them, and appoint him that is the most wise among you;

Or, if there be any among you that shall make one like unto it, then ye are justified in saying that ye do not know that they are true;

But if ye cannot make one like unto it, ye are under condemnation if ye do not bear record that they are true.

For ye know that there is no unrighteousness in them, and that which is righteous cometh down from above, from the Father of lights.—Doctrine and Covenants 67: 4-9.

(*Continued on page 492*)

To be a Latter-day Saint requires sacrifice of worldly aims and pleasures; requires fidelity, strength of character, love of truth, integrity to principle and zealous desire to see the triumphant march of truth.—Joseph F. Smith.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, AUGUST 5, 1926

EDITORIAL

HAVE YOU A BANK ACCOUNT?

We count it a blessing for any young person to get a good start in life. To secure such advantage for their children, through the facilities of school and college or other experiences of training and preparation, parents ofttimes sacrifice their own comfort and willingly endure privation. Youths, impelled by worthy ambition or in response to the call of duty, strive for the same on self-initiative, and deny themselves present indulgences in the hope of future and lasting gain.

Now, inasmuch as mortal life in its entirety is a schooling for eternity—and who can gainsay the word of God to this effect?—it becomes a matter of immediate and personal concern to every one of us to know and do the things that shall give us the best possible start in the new and unending career to which the grave is the portal.

What is your capital and mine with which we are to work and progress in the hereafter? Are we prepared for a good start, or handicapped with debts and obligations incurred in the flesh? Are we fit to be graduated from this school of earth, trained for the duties of the greater sphere, or shall we find ourselves fettered by ignorance, inability, or even worse, disability?

God's purpose in preparing the earth for the tenancy of His children is that of providing experiences to qualify them for eternal progression. Concerning the spirits of the race, before the first of them had been embodied, God spake saying: *We will make an earth whereon these may dwell; and we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them.* (Pearl of Great Price, Abraham 3: 24, 25).

Advancement is conditioned by obedience to law. Is it not so in earthly, mortal, and material affairs? Our application of the power of steam to the enginery of industry, our more recent subjugation of electricity whereby that subtle energy is generated and controlled as man wills, indeed our utilisation of any and all of the forces of nature or forms of energy is effected through obedience to natural law. And the forces we call spiritual can be brought to service only through compliance with the laws by which those forces operate. Would you have the power of the Holy Ghost, the very energy of Deity, actively

manifest within your souls? Then obey the law in the case, as you would sedulously comply with the laws of light, heat, electricity, or the mechanical powers to effect their application to your needs.

Through obedience to the divine requirements we not only gain in mortality, but by that success we develop ability and amass capital for the life beyond. This is the God-given promise concerning the spirits of mankind:

And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads forever and ever.

The "second estate" is this mortal existence, which, as shown, is the basis or foundation on which rest the possibilities of progression in the hereafter. To wilfully fail in obedience to the laws and ordinances of the Gospel here means that we shall enter upon eternity with small capital or none, or, saddening though it be, as paupers without portion or patrimony in the heritage of eternal wealth. Like a provident and wise father urging his son to be thrifty, to prepare for the time when he shall stand alone to succeed or fail, making himself well-to-do through industry and honesty or pauperising himself through indolence and waywardness, the Lord counsels and admonishes us all:

Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal;

For where your treasure is, there will your heart be also.—Matt. 6: 20, 21; see also Book of Mormon, 3 Nephi, chap. 13.

It is every man's privilege to have an individual account in the bank of heaven, and to add thereto by deposits of good deeds wrought. That bank is safe beyond all measure of security such as locks and bolts can afford. In splendid imagery expressive of fact, Christ depicted the joyful surprise awaiting some whose credit has been accumulating despite and really because of the unconsciousness of their efforts. For them is reserved the blessed summons: *Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.* (See Matt. 25: 31-46).

Death cannot rob us of spiritual wealth nor depreciate our credit in the treasure house of eternity. All that we have gained here, through obedience to the laws of God, shall be ours when all earthly possessions have been left behind. This fundamental truth has been set forth by the Prophet Joseph Smith in forceful and unambiguous precept:

Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.

And if a person gains more knowledge and intelligence in this life

through his diligence and obedience than another, he will have so much the advantage in the world to come.

There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.—Doctrine and Covenants 130.

J. E. T.

ROYAL COUPLE VISIT UTAH

Crown Prince Gustavus Adolphus and Crown Princess Louise of Sweden and party included in the itinerary of their American travels a visit to the State of Utah. They arrived at Salt Lake City by special train at 8:15 a.m., July 9th, and were warmly received by cheering multitudes assembled at the Union Pacific Station.

State, City and Church officials acted as hosts to the Royal guests. Their tour of the City comprised visits to the State Capitol Building, where Governor George H. Dern and other State elective officers and their wives greeted them; Fort Douglas, where a salute of twenty-one guns was fired in their honour; the Temple Block and "Mormon" Tabernacle, where H.R.H. the Prince was deeply impressed by the marvelous acoustic powers of the spacious building and the pealing tones of the giant Tabernacle organ, on which Swedish National songs were played; the dinosaur and archæological laboratories of the University of Utah, in which His Royal Highness was particularly interested, being himself a student of geology and archæology.

A combined public reception and Swedish-American program was held at Liberty Park during the afternoon. There Governor Dern extended the official greetings of the State to the honoured guests, and the Crown Prince made a brief and pleasing address. He affirmed that every minute of their stay in the Capitol City had been a pleasure to himself and the Princess. He referred with gratification to the evidence on every hand that Swedish people who have emigrated to Utah have found a place to raise families in happiness and prosperity. To those of his own ancestry he said: "In no other way could you have honoured the home land better than becoming good citizens of America. Sweden is proud of the citizens it has given to this country."

The Royal party departed for Southern Utah after their stay in Salt Lake City. There they spent several days touring the scenic wonderlands of Bryce Canyon, Cedar Breaks, Zion National Park and the Grand Canyon of the Colorado.

The populace of Utah is composite, and the Swedish people constitute a noble percentage of the State's population. Many of these sturdy northmen have emigrated from their native climes

as members of the Church of Jesus Christ of Latter-day Saints, and are among the best citizens of the State.—James K. Knudson.

CONFERENCE APPOINTMENTS

Dates of the Fall Conferences of the British Mission are as follows:

Liverpool...	Sunday, September 5, 1926.		
Hull	,,	,, 12,	,,
Leeds	,,	,, 19,	,,
Manchester	,,	,, 26,	,,
Norwich	,,	October 3,	,,
Loudon	,,	,, 10,	,,
Free State	,,	,, 17,	,,
Sheffield	,,	,, 24,	,,
Welsh	,,	,, 31,	,,
Ulster	,,	November 7,	,,
Nottingham	,,	,, 14,	,,
Birmingham	,,	,, 21,	,,
Bristol	,,	,, 28,	,,
Newcastle	,,	December 5,	,,
Scottish	,,	,, 12,	,,

Conference Presidents are requested to make early arrangements for the meetings, and to submit their proposed programs to Mission headquarters. All members of the respective Conferences should be informed and public notice be given.

A MEMORABLE VISIT TO THE DANISH MISSION

Dr. James E. Talmage, of the Council of the Twelve and President of the European Missions, together with his wife Sister May Booth Talmage, President of the Relief Societies of the European Missions, arrived in Copenhagen, Friday, July 12th, at 6 p.m., having come by aeroplane from Amsterdam, Holland, a distance of about four hundred miles, in a little over four hours, with a stop of forty minutes at Hamburg, Germany. The same evening they attended a Relief Society meeting and gave many valuable instructions.

On the following day President Talmage met with President Joseph L. Petersen and discussed conditions and needs of the Danish Mission; while Sister Talmage met with Sister Ida Petersen, who is President of the Relief Societies of the Danish Mission, and went over Relief Society affairs with her.

Sunday morning, July 14th, they attended and addressed the Sunday School at Copenhagen. In the afternoon a special Priesthood meeting was held, with all the Traveling Elders labouring

in the Copenhagen district in attendance. In the evening a well attended meeting of the resident members and others was addressed by our distinguished visitors.

On Monday, July 12th, in company with President Petersen, President and Sister Talmage left by boat for Aarhus, the second largest city in the Kingdom, and arrived there on the following morning. The entire day from 10 a.m. until 5:30 p.m. was spent in a special Priesthood meeting with the missionary Elders laboring in that district. A public meeting was held in the evening. The commodious hall was completely filled by an interested audience. Rapt attention was given to the discourses delivered by President and Sister Talmage. At the close of this session separate meetings were held with the members of the local Priesthood and the Relief Society, after which refreshments were served by the latter organisation.

Upon the invitation of Mr. and Mrs. Thomas S. Hermansen, the latter a member of the Church, President and Sister Talmage, President Joseph L. Petersen, Sister Ida Petersen, Elder P. S. Christiansen, editor of the *Scandinavian Star*, and his wife, Wilhelmina Christiansen, spent the next day, Wednesday, at their beautiful country estate, Allinggaard. There President and Sister Talmage received a much needed rest. The gracious hospitality of our host and hostess was greatly appreciated.

The party left for Aalborg the next morning, where meetings were held similar to the preceding conference assemblages. On Friday morning the head of the European Missions and his wife left Denmark by way of Frederikshavn for Sweden.

At all of the conference sessions held the Spirit of God was manifest in rich outpouring. The splendid counsel, instruction and encouragement imparted by our esteemed President and his wife will be productive of much good throughout the Mission. The local residents and the missionaries appreciate this visit in full measure.

JOSEPH L. PETERSEN, President of the Danish Mission

THE DIVINITY OF THE DOCTRINE AND COVENANTS

(*Concluded from page 487*)

And there was one wise man—Church history suggests that he was very wise in his own estimation—Brother McLellan, who was really foolish enough to undertake to produce something that would read somewhat like one of these revelations, and added to his knowledge the folly of attempting the impossible. Just as the great John Marshall, justly estimated the greatest jurist that the United States has ever had, failed upon a challenge by his preacher, to produce a parable comparable to one of the parables of our Lord and Master.

TESTIMONIES OF THE DIVINITY OF THE VOLUME

There were many testimonies given in support of the divinity of the revelations. The first book published was known as the Book of Commandments, afterwards changed to its present title. The Presidency, in the proposed issuance of that volume, testified thus:

We do not present this little volume with any other expectation than that we are to be called to answer to everything advanced in that day when the secrets of all hearts will be revealed, and the reward of every man's labour given unto him.

Later the great body of the Priesthood divided into departments, each with a spokesman, and strongly testified to the divinity of that book of revelations and to Joseph as a prophet. The following testimony was prepared and presented at a conference, November, 1831, it being intended to have it signed and printed in the Book of Commandments:

The testimony of the witnesses to the Book of the Lord's Commandments, which commandments He gave to His Church through Joseph Smith, Jun., who was appointed by the voice of the Church for this purpose; we therefore feel willing to bear testimony to all the world of mankind, to every creature upon the face of all the earth, and upon the islands of the sea, that the Lord has borne record to our souls, through the Holy Ghost, shed forth upon us, that these commandments were given by the inspiration of God and are profitable for all men, and are verily true. We give this testimony unto the world, the Lord being our helper; and it is through the grace of God the Father and His Son, Jesus Christ, that we are permitted to have this privilege of bearing this testimony unto the world, that the children of men may be profited thereby. (*History of the Church*, Vol. 1, page 226).

This testimony to the truth of the Book of Commandments was concurred in by the leaders and other elders present at the conference where it was presented. It may have been signed also. It was carried to Missouri, but owing to the fact that the printing press was destroyed by a mob before the Book of Commandments was all printed, the testimony does not appear in the part of it that was printed; but it was concurred in by all the leading brethren present at the conference, among them being Joseph Smith, Jun., Oliver Cowdery, David Whitmer, John Whitmer, Peter Whitmer, Jun., Sidney Rigdon, William E. McLellan, Orson Hyde, Luke Johnson, Lyman E. Johnson, and others. (See *History of the Church*, Vol. 1, page 222 and 226).

THE CONSTITUTION OF THE UNITED STATES A DIVINE DOCUMENT

As we look for individual items of testimony, having as I say this cumulative effect of making a case beyond all controversy to those who are willing to listen to the truth, we have such evidence as was referred to by President Grant in his opening speech—the

testimony of the great Premier of England, Gladstone, a man disinterested and certainly competent to give that testimony. And the testimonies continue up to this time in support of the revelation to Joseph contained in section 101, Doctrine and Covenants, verse 80, to the effect that the Constitution of this land was established by wise men "raised up unto this very purpose"—not only the view the great Gladstone had, but modern lawyers in convention assembled expressed similar views in reference to the inspiration of this great work. Honourable Michael J. Doyle, in the convention of the Commercial Law League of America, held July 13th, 1925, said:

It is not to be expected that any product of mere human brain can escape all criticism or will be an absolutely perfect document. But so far as human genius could reach, the testimony of the intervening years has established that never before in the history of man's endeavour to uplift man has there been presented to civilisation or to humanity a document so inspiring of the rights of posterity and the rights of freedom as the document which followed the Declaration of Independence on that hot Fourth of July, 1776. I agree with the many writers on the subject who say that we have much reason to believe that the brains of these men, sitting there in that solemn assembly, were touched by a divine spark, when they gave to the world and to posterity that marvelous document.

A federal judge who sometimes sits in our own city, Judge Page Morris, had this to say with reference to the Constitution not long ago:

The Constitution of the United States is the greatest document the world has ever known, and if it is not divinely inspired it is nearer to it than any other human document I know of.

THE MANNER OF GIVING THE REVELATIONS

The very manner of giving these revelations indicates that Joseph had divine assistance. Parley P. Pratt testified to the giving of these revelations, but time does not permit to read his testimony; it was in substance to the effect that there was no interlining, no reviewing, no reading back, no corrections, but Joseph simply dictated it, so that a person writing longhand could conveniently take it, and when his dictation was through the revelation was complete.

BEYOND THE WISDOM OF MAN

My own testimony is that the revelations in the Doctrine and Covenants are beyond the wisdom of man. That is true of the least revelation. Take, perhaps, the shortest, the second section, outlining all our great Temple work in the turning of the hearts of the children to the fathers and the hearts of the fathers to the children. That is above the wisdom of man, as also the 20th, 107th, 84th, and 124th sections, the four great charters of the Priesthood, or revelations on the Priesthood, which, by the

way, the Priesthood here assembled should be very familiar with, as many of them no doubt are, and other revelations, too numerous to mention, such as the 59th, the 93rd, 76th, 87th, 88th and 89th sections. Indeed any one of them is above the wisdom of the young man Joseph, and above the wisdom of any of his associates, and above the wisdom of the world to-day. That is my testimony, and I bear it in the name of Jesus Christ. Amen.

FROM THE MISSION FIELD

Releases and Departures—Elder George A. Adamson, who has labonred in the Sheffield, Newcastle and Scottish Conferences, has been honourably released to return to his home in America. He sailed from Liverpool by the steamship *Metagama*, on July 30th. Elder Miles P. Romney, who has been honorably released from his labours in the South African Mission, departed on the same vessel.

Arrivals and Assignments—The following missionaries arrived in Liverpool, July 30th, on the steamship *Montrose*, and have been thus assigned:

For the British Mission—Albert Brain, Richfield, Utah, to the Bristol Conference; Annie E. Brain, Richfield, Utah, to the Bristol Conference; Alexander Joseph Bryan, Tooele, Utah, to the London Conference; Charles C. Hill, Idaho Falls, Idaho, to the Newcastle Conference.

For the French Mission—Parker Pratt Warner, Rexburg, Idaho; Alcid Fred Rothlisberger, Eagar, Arizona.

For the German-Austrian Mission—Alonzo Smith Pond, Idaho Falls, Idaho; John Henry Stobbe, Salt Lake City, Utah; Alan Dale Morgan, Salt Lake City, Utah; Wesley Torgeson Odell, Logan, Utah; Edwin Carl Green, Ogden, Utah.

For the Swiss-German Mission—Orson Whitney Young, Portland, Oregon; Leo DeMont Bills, Riverton, Utah.

For the Netherlands Mission—James Vernon McGrath, Franklin, Arizona; Gradus John Nakken, Salt Lake City, Utah.

Doings in the Conferences: *London*—The old folks of the North London Branch were the honoured guests at an entertainment given by the Relief Society on the afternoon of July 15th. Later in the day a general Branch social was held.

The Traveling Elders of the Newcastle, Hull and Leeds Conferences met at York on July 24th to commemorate Pioneer Day. York Minster and other places of historical interest were visited, and a baseball game was played during the afternoon between the Elders of the Hull and Leeds Conferences. After the game a banquet was enjoyed by all the Crescent Cafe.

Bristol—Baptism was administered to one person by Elder Arthur R. Fletcher on July 25th; President LeRoy E. Peterson administered the confirmation immediately following the baptism.

Birmingham—The initiatory ordinances were administered to two persons at baptismal services held in the Handsworth Chapel, Birmingham, on July 23rd and 25th. The baptisms were administered by Elders George C. Mann and Gordon Burt Affleck; the confirmations were administered by Elders Cleston H. Rigby and Owen J. Carlisle.

Liverpool—The Sunday Schools of the Liverpool and Birkenhead Branches enjoyed a pleasant outing at Bidston Hill, Birkenhead, on July 10th. A reunion of the Manchester and Liverpool Conference Elders and the staff of the Mission Headquarters was held at Liverpool on July 26th. The day was spent in visiting the interesting places of the City, and pleasant recreation was afforded by a baseball game at Walton Hall Estate in the afternoon. After the game the missionaries convened at Durham House, where a luncheon and program were enjoyed.

THE TWO PRAYERS

LAST NIGHT my little boy confessed to me
Some childish wrong;
And kneeling at my knee
He prayed with tears:
"Dear God, make me a man
Like daddy—wise and strong;
I know you can."

Then while he slept
I knelt beside his bed,
Confessed my sins,
And prayed with low bowed head:
"O God, make me a child
Like my child here—
Pure, guileless,
Trusting thee with faith sincere.

ANDREW GILLIES

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